

## **G. G. Barnum**

Born in Buffalo, New York on October 10, 1843, Mr. Barnum was raised and educated with a New Yorker's perspective on life. At the tender age of 19 he enlisted as a Private in the 100th New York Volunteers during the Civil War, serving from August 1862 until August 1865 when he was discharged as a Captain in the Quarter Master Corps. Barnum had participated in the Peninsular Campaign under General McClellon during the siege of Fort Wagner and also in Charleston under General Gilmore during the Virginia Campaign. The young man was present when Lee surrendered at Appomahox.

Barnum was 23 years old when discharged and rather than return to his home city, opted to travel to East Saginaw, Michigan to seek employment in the wholesale grocery business. In 1867 he left the grocery business and moved to St. Paul, Minnesota securing employment as a surveyor for the Lake Superior and Mississippi Railroad. The rail business was opening new frontiers and track was being laid between St. Paul and Duluth when Barnum signed on.

In 1868 Barnum was assigned the task of journeying to Duluth via horse-drawn wagon, a grueling six-day trip peppered with hardships. For several months he worked in Duluth gathering data and then returned to St. Paul to disseminate that information to the Lake Superior and Mississippi Railroad Company. The railroad's officials must have been impressed with the young surveyor's results for they engaged him as one of the foremen for laying track to Duluth. When the line was complete, Mr. Barnum was named paymaster. He was aboard the first passenger train to steam its way from St. Paul to Duluth on August 1, 1870. He stayed on as paymaster, working in the Barnum Village for two years.



George G. Barnum

After leaving the railroad, Barnum joined forces with J.B. Culver and George and William Stone. The four young entrepreneurs purchased the steamers Mainstee and Metropolis, the first real steamers owned at the Head of the Lakes. On November 15, 1884 the Mainstee became a victim of one of Lake Superior's famous storms and even today remains one of the Big Lake's well-guarded mysteries.

Miss Laura King became G.G.'s bride in 1876. She was employed as a teacher in the Duluth school system and the couple were the proud parents of one son, George G. Barnum, Jr.

In 1877 Barnum again changed careers and became associated with the Washburn-Crosby Company of Minneapolis as a flour salesman in the East. After several years of award-earning employment, Barnum left the Washburn-Crosby Company and returned to Duluth to become active in the grain business. He subsequently became one of the incorporators of the Duluth Board of Trade. In 1894 he organized the Barnum Grain Company and held the Presidency until his death.

Mr. Barnum was honored as a benefactor for several charitable organizations. He took special interest in orphaned children and turned over his monthly Civil War pension check to the Duluth Children's Home. Never losing sight of the town named for him, G.G. donated to Barnum a completely furnished High School library outfitted with books. After his return to Duluth, G.G. sent each graduating Barnum student a gift of a \$10 gold piece; when gold was called in by the presidential administration the gift continued in paper money. The village's school children were remembered with gifts each Christmas and Mr. Barnum frequently remembered the teachers with boxes of chocolates during the holidays. Mr. Barnum's concern for his namesake's educational welfare was displayed with donations of books or monies to the school.

Over thirty Barnum Village citizens traveled to Duluth during the hard-pressed times of the Great Depression on August 2, 1932, to pay tribute to Mr. Barnum when he was elected to the Duluth Hall of Fame for his philanthropic work.

Four years later Mr. Barnum expired in a Duluth hospital from complications that developed after sustaining a broken hip on fishing trip at Isle Royle. George G. Barnum, gentleman philanthropist, was deeply mourned by the Village of Barnum.



# **Chapter One**

**1870-1890**

## **The Beginning Years**

The 1870s saw Minnesota struggling to recover from the loss of 2,500 men in the Civil War and from the turmoil created by the Dakota War. In southern Minnesota farmers fought the Grasshopper Plague. The 1880s were boom years for lumbering and creating lumber barons who often left a wasteland of White Pine stumpage and scrub brush in their wake.

An optimist proclaimed Minnesota to be "The Florida of the North".

From 1856 until the era of the railroads, the Military Road was the only major through-fare between St. Paul and Superior, Wisconsin. A Congressional project, the Minnesota Road Act U.S. Statutes at Large 9:439, was approved and initiated in 1850 in order to serve a dual purpose of establishing a major route of transportation and to provide a military route in case of an Indian uprising, the Military Road's construction reached the Carlton County area in 1855. Initially the road was to originate at Point Douglas, Minnesota and end at the St. Louis River. In 1854 plans were changed to have the road end in Superior, Wisconsin. It angled to Moose Lake (not the site that would become the town of Moose Lake located on Moose Head Lake) where a stage stop was constructed. From there it angled northeast to cross the Blackhoof River where another stage stop was erected, on through Fond duLac and literally wound its way to Superior. Ideally, the road was meant to have been a masterpiece in engineering. In reality, it was an expanse of mud and ruts. In many spots it was a "chord road" with rough logs laid in the wettest, lowest spots to create a more solid roadbed. Initially the trip from the Cities to Duluth took six long, weary days and cost the bruised traveler \$35. One man reported that "if you love your family do not bring them on the Military Road". Travelers frequently found themselves fighting their way through mosquito-infested woods while their means of

transportation lay mired in a sinkhole in the spring and summer or stranded in a snow bank in the winter. Two of the more prominent adventurous travelers on the road were Vice President John C. Breckenridge and General William T. Sherman. G.G. Barnum took the long, exhausting trip when he was hired to survey the land for the future Lake Superior and Mississippi Railroad Company. Even though Barnum was not a stage stop it was located en-route. Two of the gentlemen who would impact the growth of Barnum, John Skelton and William Oliver, drove stagecoach for the Northwest Express Company on the Military Road.

Although not officially a village until 1889, Barnum was recognized by some as a civilized area as early as 1870. At that time the railroads were opening Carlton County for settlement. George G. Barnum, for whom Barnum is named, was a surveyor and disbursing agent for the Lake Superior and Mississippi Railroad. After one year of helping lay route for the company, Mr. Barnum witnessed the first run through the village during August 1870. The train carried both passengers and freight pulled by a wood-burning locomotive of Standard, or American, type that had been built by the Baldwin Locomotive Company of Philadelphia. The completion of the rail line was heralded by an Excursion Party, an early form of public relations. Thirty-five guests consisting of railroad "big wigs," financiers and investors and their spouses enjoyed a tour of the wild upper regions of Minnesota.



Upon completion of his duties with the rail company supervising the laying of track, G.G. chose to remain in the new community for

a time and served at the railroad's paymaster.

In those beginning years there was no train depot to shelter passengers or freight, only a small rough wooden platform in the center of the settlement where mail, freight or people were rather unceremoniously dropped off. Depending upon the season, the platform was engulfed by dust, surrounded by mud or buried in snow. Not a very hospitable welcome for a new settler. Barnum's main streets were freckled with Indian teepees. The roads leading into town were mere footpaths cleared by ax and hard work.

Soon after the railroad opened the area, Jerome Cooley moved his lumber business from Minneapolis to Barnum. With the aide of his co-owners--Gordon, Lindsay and Starboard--and the employees, Cooley had the land cleared of jack pines and blueberry bushes, dammed the Moose Horn River and erected both a sawmill and boarding home for the twenty-five male employees.

Cooley hired William Oliver as mill foreman. "Big Bill" had been occupied as a woodsman, traded with the Ojibwa Indians and, along with John Skelton, had driven stagecoach on the Military Road. Cooley's operation commenced in November of 1870.

Formal spiritual guidance was nearly nonexistent in the area during that time. In the early 1870s Indian Missionaries from Neenah and Superior, Wisconsin, made periodic visits to Barnum. During 1877 and 1878 Father Chyssatum Verwysst made periodic visits to the village, the first priest recorded doing so.

Settlers were few. The first winter saw only four white women in the settlement. Mrs. Hart, as a bride of 18, came to the village with her husband James. She reported that there was "Nothing but blueberries, woods, Indians and loneliness." In Barnum's early days she "laid out the dead", helped care for the ill and injured and acted as the village's midwife. Mrs. Hart used the first embalming fluid sent to Barnum for the burial of a woman whose remains were shipped elsewhere. Mrs. Lindsay and her two children remained for only the first winter, surviving under harsh conditions. Mrs. Mary E. Hunter and her family were forced to live in one of the hastily erected tarpaper shacks until better accommodations could be provided. The winter was extremely cold with heavy snows and fierce winds. The quarters that were hastily erected for the new arrivals were not able to resist the storms. Wind whistled through the walls and under the roofs, at times threatening to collapse the structure entirely. Scurvy threatened

to overtake the settlement by the time spring began to make an appearance.

John Kohring, one of the first white men to homestead on Mud Creek, traveled to Barnum because the "Western Fever" was in his veins. In 1879 he married Theresa. They resided in a rude log structure; one small room with a lean-to added on. The Kohrings had eight children, including one set of twins born four days apart. Pioneering was difficult and Mr. Kohring stated that he'd wished he had forsaken the land and brought lots and buildings in Duluth. At that time Duluth property could be purchased for small amounts, "even a good cigar".

The first recorded meeting in Carlton County was held September 26, 1879. At that time Barnum became part of the Moose Lake District, one of three Commissioner Districts in the county. The total population of Carlton County at that time was 286.

Citizens of Barnum were obliged to go to Moose Lake to vote, definitely not a convenient accommodation. The road to Moose Lake was in poor condition and making the trek required ignoring one's duties at home for a good part of a day. One day a few Barnumites decided that they'd had enough, went to Moose Lake and took the polls. Their somewhat subversive efforts gave Barnum its own voting station. In the early 1890's Barnumites again changed their manner of voting when Minnesota, along with the majority of states across the nation, voted to adopt the Australian, or Secret, Ballot system. This new system decreed that citizens would vote in pri-



Mr. Chas. Ziebler, Mrs. Charley Miller, and Roland Harvey. Mr. Ziebler was an 1879er one of the original eight families who came in 1879. Homesteader and Hotel keeper.

vate, rather than the public forum that had been the standard, and that the ballots would be drawn up by the government. Up until that point in time individual political parties had printed the ballots which, naturally, listed only their party's candidates and also supervised the voting. At election time those parties' supporters were handed ballots and literally escorted to the polls. Voter turnout was high, but so was balloting corruption. Oftentimes voters were romanced to cast their vote by bribes such as liquor and free meals. The new system abolished this blatant bribery and ensured voters the ability to cast a split ticket.

The year 1873 has been noted to be the year that ushered in a decade of calamities. The Stock Market Panic that year immobilized the country. The Blizzard of 1873 lasted 52 devastating hours and was followed that summer by the Grasshopper Plague which decimated crops. The James and Younger Boys committed the Northfield Bank Robbery and in 1878 the Minneapolis Washburn Mill, the largest mill in the United States at that time, explosion occurred. This streak of ill events continued until the State Capitol burned on March 1, 1881.

The 1873 Stock Market Panic was created by a variety of factors. An instability in the currency created by Civil War debts, rapid inflation during the Franco-Prussian War and the closing of the Banking House of Jay Cooke all played a role in what would be the most devastating recession in the nation's history at that time. In 1868 Jay Cooke and Company and E.W Clark and Company jointly purchased a block of the Lake Superior and Mississippi Railroad bonds. Cooke built his fortunes up from this rail system, diversified his business holdings and apparently overextended the company financially. The Panic of 1873 saw his financial empire collapse. Cooke's banking house closed its doors at the same time the Stock Exchange closed. 5,000 businesses closed and put countless workers on the streets.

The Panic of 1873 had direct effects on the struggling settlement. The Lake Superior and Mississippi Company's stocks plunged and the railroad went into receivership. It was reorganized in June of 1877 as the St. Paul and Duluth Railroad. James Cooley, by that time a prominent citizen of Barnum, began having financial difficulties. Within the year the lumber business failed. The Cooleys moved on, leaving the buildings abandoned. With the sawmill gone, the Populist Party creating turmoil in the political world, the

failing economy and railroads in receivership, the years 1873 through 1878 were bleak. The Great Railway Strike of 1877 ground transportation of goods and passengers to a halt from July through August and isolated rural communities. 1878 saw another depression rock the United States. Few people came to Barnum. Fewer remained.

By 1879 the nation and Barnum began forging ahead. While Edison invented the light bulb, Barnum established a post office and forced other communities to recognize it as an organized settlement. William Oliver, who had married and settled by the Moose Horn River, became Barnum's first Postmaster.

That same year several German families moved from Michigan. Mr. and Mrs. Mike Felgen, who eventually homesteaded two miles east of the village, arrived from Mt. Royal, Michigan. Mr. Felgen, a native of Luxembourg immigrated to the U.S. in 1872. Having arrived in Chicago with only a nickel in his pocket, Mike decided to "make good" in the new country. He moved to the area and went on to serve Barnum in various capacities for the next 50 years.

The Felgens had first traveled to Duluth and turned down an offer to purchase the land the Spalding Hotel stood on for the price of \$300. Felgen believed that timber would be a more profitable investment and so the family proceeded on to Barnum. At the time of their arrival there were two white families living in the village.

At first Mrs. Felgen was fearful of the Indians, but also believed that the natives in turn were equally afraid of the new settlers. She reported that the native population was "very nice" to the early settlers as her personal experience showed. One day when her husband was doing business in town and Mrs. Felgen was alone with their two-month old son; an Indian came to call. Not knowing whether she should trust her unexpected visitor or not, she hesitantly unlocked the door and invited him in.



Mike Felgen a '79er

The Indian requested some salt and so she obliged him with a pail-

full from the salt barrel. He later repaid her kindness with a hindquarter of venison.



John Felgen holding a 'lamb' stone from his field.  
This stone was used as his grave marker.

Other families who moved from Hancock, Michigan during that time included the Pankrantz Bentfields, Lucas Moser, the Henry Hittmans, Henry Hibke, the Peter Boos and Mr. and Mrs. Vettters. These immigrants chose to leave the mining profession and take advantage of the Homestead Act Congress had approved in 1863. These early settlers seemed to have hearkened to the sage advice of Father Pirec, one of the first northern Minnesota missionaries who described the area in glowing terms and offered "Do not delay, then, dear German people, who are desirous of changing your condition and wish to settle in Minnesota, begin to immigrate at once, because the sooner you arrive the better places you will be able to choose."

Not everyone was excited over the prospect of pulling up stakes and moving to the new area. Mr. and Mrs. Henry Hittman and their two teenaged children had been convinced by a letter sent to them from an early Barnum settler expounding on this "Great land of promise". Mrs. Hittman was despondent over having to leave her Michigan home and spent so much time bidding farewell to her family and friends that she nearly missed the boat. Later she reflected "I wouldn't have cared if I had".

The settlers were dismayed at their first view of Barnum and the risks homesteading in an unknown, wild country involved. By praising the wonders of the land, William Oliver, who owned the

acreage on which Barnum was founded, convinced each family to remain and went on to help establish their homesteads. Family members and precious belongings were crowded into the old Cooley boarding home, sharing the one cook stove for meal preparation. By early winter long homes were erected and the land cleared enough to begin farming. The original farms, 160 acres each, were established along the Old Military and Mille Lacs Roads.

The newcomers invested years of toil, hardships and loneliness in the sparsely populated community while settling their new homesteads. Indians continued to lend the settlers assistance by teaching them the fine points of winter transportation--snowshoes and birch bark toboggans. Settlers living outside the village walked along rough-cut trails to the local country store, a one-room log structure, where they would purchase staples they could not produce at home and transported these bulky, heavy items home in backpacks. Those living away from natural water sources were forced to the tedious task of digging wells by hand.

During this time cordwood was a supplement to family incomes. In order to obtain the \$1.25 per chord payment, the wood was cut, sawed into cordwood and hauled by sled or dray for miles to the railroad tracks.

Until a licensed physician settled in Barnum the villagers were forced to improvise medical care and to fall back on old remedies. It was not uncommon for settlers to turn to the land for home remedies. The roots of Buttercups could be pulverized and soaked in warm water to use as an antiseptic. The foul-smelling Skunk Cabbage was used to treat a variety of ailments ranging from asthma to nervous disorders. Infusions of Willow root were used to treat nosebleeds and headaches while a solution of the leaves and young twigs could be applied to the scalp to remove dandruff. Boneset was used for a variety of purposes. In 1887 the prominent physician Dr. C.F. Millspaugh wrote "The attic or woodshed of almost every country farmhouse has its bunches of the dried herb hanging tops downward from the rafters during the whole year, ready for immediate use should some member of the family, or that of a neighbor, be taken with a cold. How many children have winched when the maternal edict 'drink this boneset; it'll do you good' has been issued...." The village blacksmith doubled as a dentist as the tools of his trade were the closest anyone could come to dental equipment.

In 1880 a school was formed and taught by Mrs. Harry Skelton in a long building. Charles Lindskog was one of the first students in this school; he and three others were the only white children, the rest being "Indians and mixed blood". By 1881 the building was known as the Star Hall and functioned as a school, post office, dance hall and church. At that time Mr. Hawkins, who doubled as teacher and postmaster, supervised the pupils who sat for hours on long, rough cut benches and scribed on slates with scratchy slate pencils. Mr. Hawkins most likely was in agreement with Reverend Edward Duffield Neill, the first State Superintendent of Schools in Minnesota, who observed in his first report to the State Legislature "The vocation of the teacher is a noble one. His is far from being a drone in society, but is eminently one of the class of producers. His duties are such as often to require an angel's wisdom."

In the spring of 1880 another growing spurt in Barnum's population was seen. The families of Henry Brockman, the Hillmans, Carl Mueller and Mose and Joe King came to settle in or around the village. Unfortunately, that same year the first burial in the Barnum Cemetery was held. The services were for Mrs. Rich.

Between 1882 and 1885 another population boom was seen. Mr. and Mrs. George Hecker were enticed away from their Hancock, Michigan home through correspondence with Mrs. Hecker's sister, Mrs. Mike Felgen. They initially homesteaded east of town, but soon moved into the village and ran the Hecker's Children's Home. Miss Flora Goodell, known fondly by villagers as "Aunt Flo" came to Barnum with her elderly father. Together they owned and operated the Goodell Store, a double front general store. Many a village child would drop by to be treated to a penny stick of gum or long, black licorice sticks. Others who made their homes in Barnum during that time were John and Charles Goodell, Christ Gerlach, Albert Schultz and John Hecker.

With the influx of a mixed heritage of settlers came new traditions. One that drew skepticism was the Finnish Sauna. The community balked at this new method of cleansing one's self. Soon, however, Saturdays, the traditional Sauna Day, became a source of social interaction. A thoughtful host would invite his guests to spend the day, partake in dinner and then enjoy a steam cleaning.

Barnum's first Sunday School was held in 1883 in the Star Hall, but was not permanently organized until a few years later. Zina Goodell, grandfather of R. L. and John Goodell, was the

Superintendent. The first Protestant services were conducted in the Hall by Rev. Cromwell that same year.

Lumbering was not resumed until Aaron R. Bliss erected a large sawmill in 1883 on Big Hanging Horn Lake. Being an entrepreneur, Bliss also ventured into the retail business that year and opened a general store. Later he expanded his ventures to the brick business and built a brickyard.

Within the year the sawmill lost a vast amount of money and the operations were taken over by Samuel S. Johnson in 1884. Johnson expanded the operations and built another mill on the Moose Horn River. By 1887 Johnson's operations were showing a profit and he purchased the mills outright in partnership with John Deloittee.

During this time the area was the site of bountiful harvests of white pines, however, complaints could be overheard about the business interfering with fishing. The mass of logs nearly covered the entire surface of the water in the spring, shutting out sunlight and killing the fish. At the sawmill sites waste slabs and sawdust were dumped into the lake or onto the ice. At certain spots, the lumberjacks could walk across the river atop these piles of debris. Overall the villagers ignored the drawbacks lumbering created, for the lumber business was booming and Barnum was growing with it.

The American House Hotel was constructed and managed by Christ Gerlach in 1883. Following the building trend, Alphen Mathews opened a boarding home and general store. The log struc-



ture burned on Thanksgiving Eve, 1888. Later B.M. Stone constructed another store on the same site.

A new train depot was constructed, replacing the wooden platform. The railroad had become a focal point in community life and going to meet the trains could prove to be the high point in a villager's day. Between arrivals the Depot could be a perfect meeting spot to exchange agricultural tips, forecast the upcoming season's weather, whisper the latest gossip and debate political views. It could also be the perfect place for a romantic tryst.

In 1885 the first building to be used exclusively as a school was constructed and christened The White School. While this structure continued to house all students in one room, progress was being made. There was a large entry for wraps and each pupil had his or her own desk. In spring and fall the classes were largely composed of the younger children since the older siblings were needed on the farm. During the winter term the classroom would be crowded



One of Mrs. Ed Barstow's brothers relayed that, never having seen a desk with a bottom cross piece, he naturally assumed that these items were to be used as a footrest and one would have to keep one's feet on it or catch the dickens. Before school was in session that fall, children peeked through the school's windows at those marvelous new desks, anxiously awaiting the day they would

each proudly occupy one. Being an exemplary student, Mrs. Barstow's brother spent the entire first day with his feet resting on his desk's cross piece. By nightfall he felt as though his back was broken and his legs ached unmercifully. A day too late, he learned the object of the crosspiece was for support of the desk, not of the feet.

In 1888 the School Board members mandated that, rather than hire ill-prepared teachers, only graduates would be able to teach in Barnum.

During the 1880s the railroad continued to play an important role in the village's growth. The St. Paul and Duluth Railroad brought loggers, businessmen and settlers to the settlement and shipped out logs. Income generated by logging was the mainstay of the area. With those monies, funding for other businesses, churches, roads and railroads was possible.

Minnesota's Governor John Lind stated in 1889 that "...it is after all the condition of the Minnesota farm that marks our progress. It is the barometer of our prosperity and it commands for us the proud position which we occupy among our sister states." This may well have been true, but the farmer's life was not an easy one. Aside from clearing the land and building an abode in order to comply with the Homestead Act's requirements, the farming family needed to construct other storage and necessity buildings. Root cellars were one of the few ways families had to keep consumable goods from freezing in the winter and rotting in the summer. Outhouses, on the average three of four feet square by about seven feet high, were a necessity for maintaining the family's health. The "necessity house" was usually located about 50 feet from the main dwelling and there are many stories about the uncomfortable "50-foot dash" in the dead of a frigid winter night.

In the winter the wood burning kitchen stove was the central gathering spot in the home. Before going to bed children would gather small stones and put them in the stove to heat. Just before bedtime the bedroom door would be opened to allow a bit of heat into the bedroom. Evening prayers would be said and the warmed stones put in small bags that were rapidly transported to bed to warm the mattress. Early mornings everyone in the family had their assigned chores. Cows were waiting to be milked and they, along with any other livestock were waiting to be fed. Water needed to be carried from the nearest stream or the well pump

needed to be primed. If a family was wealthy enough to own a chamber pot (for use at night rather than trekking to the out-house) it needed to be emptied. The woodstove needed to be rekindled, the breakfast started. After breakfast, the true tasks of the day would start. There were a few modern innovations that made the homesteader's life more comfortable. Kerosene lamps, despite the smoke, smell and added tasks of trimming wicks and cleaning chimneys, were a welcome replacement to the tallow candles. Wood cook stoves had made the kitchen fireplace old-fashioned.

A homesteader's spring and summer were spent collecting maple syrup, clearing land for fields, plowing, seeding, tending the crops and erecting and improving the home, barns and other outbuildings. Fall saw harvest and preserving, cutting and storing firewood and in general preparing for the long winter to come. Those winter months were no more leisurely than the other season's. Staying warm outdoors was a challenge. Settlers would don the warmest clothing available to work out of doors and their outdoor garb often would consist of many layers of red flannel underwear, two pair of wool socks covered by shoepacks, a flannel shirt, two pair of flannel pants, a cap of heavy cloth and the warmest coat available complimented by two or three pairs of mittens. No matter how frigid the temperatures family members needed to haul wood and water, cut trees for next summer's building projects, make necessary trips into the village and tend to the livestock. Often a homesteader had no pastures for their stock, and the animals would periodically stray, resulting in an extensive search for the animals. Winter evenings were spent making new

furniture and tools, repairing harnesses, mending clothes and keeping the wood fire burning.



In 1889 the first building constructed expressly for worship was built by the Presbyterians. The founding of Barnum's first church offered the area

residents a sanctuary for their spiritual life as well as another gathering place for social activities. Bellamy Partridge noted in his text *As We Were*

A nineteenth century parson whose sermon lasted only an hour or less was considered to have done no more than skim the cream from his text. A harangue of an hour and a half was regarded as just a fair job. Sin, it seemed, was pretty well entrenched and could not be driven out by anything less than two solid hours of thundering hell-fire and damnation--and even then the devil would have it back on its feet again in time for the sermon on the following Sunday morning.

On December 18, 1888 C.L. Goodell, C.P. Peterson and W.L. Bartlett appeared before H.E. Skelton, Justice of the Peace. After being sworn, each stated that he was a petitioner for incorporation of certain lands into a village to be called Barnum; that a census had been accurately taken and that persons who signed said petition were electors and residents of said lands to be incorporated. The statement and a copy of the petition were filed with F.A. Watkings, County Auditor. At the time of the petition, Barnum's population was 310.

On February 5, 1889 between 9 a.m. and 5 p.m. a meeting and vote was held to determine incorporation. Results of this vote were certified by L.W. Green and C.L. Goodell. A total of 68 ballots were cast; 40 in favor of incorporation and 28 opposed.

At this time the village's name hung in the balance. Some citizens favored "Cooley" in honor of the man whom initiated lumbering in the town. A petition was submitted to St. Paul; however, the name "Barnum" had already been submitted and was registered in the capitol.

On February 14, 1889 a notice was posted by William Oliver, the County Commissioner at that time, calling for a special election on Tuesday, February 26, 1889. The purpose of this election was to select a President, three Trustees, a Treasurer, Recorder, two Justices of the Peace and two Constables. The results were John Devlin, President; Trustees C.P. Peterson, L.A. Sukeforth and C.L. Goodell; Recorder W.L. Bartlett; Treasurer S.S. Johnson; Constables E.C. Gross and J.S. Goodell.

At the first official meeting called upon written request of Trustees Sukeforth and Goodell, village ordinances were adopted and later published in the *Pine Knot of Cloquet*. Ordinance Number

One related to good order and public peace. Number Two related to the hawking of goods, wares and merchandise. Number Three established fees of the Village Recorder for issuing licenses. Ordinance Four related to dog licenses (\$1.00 for male canines and \$3.00 for females), and Number Five to suppress both prostitution and keeping houses of ill fame.

At the next Council meeting held on April 3, 1889 John S. Goodell was appointed Street Commissioner. The village Seal--a circle containing the words "Village of Barnum--Seal--Minnesota, Incorporated February 18, 1889" and having in the center a cut of a sawmill and pine tree--was adopted. Other business attended to included appointing L.A. Sukeforth a committee of one to examine the village jail and put it in good condition to receive prisoners. E.C. Gross was appointed Village Marshal and a Board of Health consisting of L.A. Sukeforth, John LeRoy and C.P. Peterson was appointed. The Recorder was instructed to correspond with the St. Paul and Duluth Railroad Company in order to obtain a deed for the land being used as a cemetery.

At the May 4th Council meeting a resolution was adopted to fine any member not in attendance promptly at 7:30 fifty cents each.

Council meetings, which followed in 1889, encompassed various matters to settle the village into a routine. During the June 5th meeting an ordinance to restrain the running at large of swine and bulls was adopted. A special Council meeting on June 14th took action on closing saloons and stores on the Sabbath. On July 17th John Devlin was allowed \$1.50 for the erection of the Liberty Pole. At the August 7th meeting Thomas H. Martin requested the village have a plat book made and filed in the Register of Deeds Office. For a fee of \$4.00 the County Surveyor completed the project and presented the village a plat book and also a plat of a portion of the village showing the streets in the more heavily settled portion of Barnum.

The Council remained busy the remainder of the year. They obviously were concerned with the moral fiber of the citizens. As in any lumbering town, the local "Jacks" were in a mood for entertainment when they arrived in town after a hard winter of logging and their paychecks burning a hole in their pockets. Not all of the "entertainment" was viewed as "proper moral conduct". One ordinance stated that:

*Any person who shall appear in any street, alley or public place within the limits of the village in a dress not belonging to his or her sex, or in any indecent or lewd dress, or who shall make any indecent exposure of his or her person or who shall be guilty of any obscene or filthy act, or any indecent, lewd, or immoral language, conduct, or behavior in any street, alley or public place" would be fined \$100, spend three months in jail, or both. The founding fathers passed another ruling which decreed that "any persons exhibiting, selling or offering to sell indecent or lewd books, pictures or other things or performing immoral, indecent or lewd plays" would receive the same fine or imprisonment.*

Strangers arriving in town were viewed with suspicion as the Council decided to identify vagrants as:

*Any male or female person who has no visible mean of support and lives idly without employment or any settled place of abode or loiters about saloons, bawdry houses or found trespassing on private premises. The village Marshal is authorized to require persons suspected of evil designs to leave the village within twelve hours.*

Twelve hours was a short time frame considering the limited means of transportation available.

On July 1, 1889 application was made to the Council by William Oliver to sell intoxicating liquors. The request was granted on July 11th with stipulations relating to intoxicating liquors and regulation of their sale "not in any place other than which is licensed for sale...not on the Sabbath or any election day...must keep a quiet and orderly house...no gambling with card or any other device for money or other items...no sale to minors, students, persons of unsound mind, habitual drunkards or intemperate drinkers".

The New Year of 1890 saw the newly formed Village of Barnum progressing and growing rapidly. Not in their wildest dreams would the optimistic Barnum residents consider what the next decade would bring for the newly incorporated village.



